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# THE CANADIAN INDIAN



EDITORS  
 REV. E. F. WILSON  
 H. B. SMALL.

Published under the Auspices of  
 THE CANADIAN INDIAN RESEARCH  
 AND AID SOCIETY.

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# Canadian Indian Research and Aid Society

Inaugurated April 18th, 1890.

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**Object :**

To promote the welfare of the INDIANS; to guard their interests; to preserve their history, traditions and folk-lore, and to diffuse information with a view to creating more general interest in both their spiritual and temporal progress.

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**ANNUAL SUBSCRIPTION, - - \$2.00.**

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The Society's Journal is sent free to Members; to Missionaries to Indians, to Indians, and to Sunday Schools supporting Indian pupils, the Journal is half price, \$1.00, but this does not entitle them to be members of the Society.

NOTE—Any persons wishing to become members of the Society will please send their names and addresses, with subscription (\$2.00) enclosed, to J. F. DUMBLE, Sault Ste. Marie, Ont.

The next meeting of the Society will be held in Toronto in the month of September, 1891, of which due notice will be given in these pages.

# THE CANADIAN INDIAN.

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VOL. I.

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## “OUR MAGAZINE.”

**T**HE Editors of “THE CANADIAN INDIAN” desire with this number to introduce to their readers Mr. J. F. DUMBLE of Sault Ste. Marie, who has kindly undertaken to relieve them of the business management of the magazine, and who will also attend each month to the “make-up” of the Society’s journal as general editor. Rev. E. F. Wilson and H. B. Small will take part as hitherto in the editorship, and will be glad to receive articles for publication bearing on the general history or educational and religious progress of the Indians; but all business correspondence and letters enclosing subscriptions to the magazine should be addressed invariably to J. F. Dumble, Esq., Sault Ste. Marie, Ontario.

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## INTRODUCTORY NOTICE.

**I**N undertaking so important a task as the monthly compilation and business management of The Canadian Indian Research and Aid Society’s Journal, I beg to state that it is not from any sense of my own personal capacity or fitness that I enter upon such a work, having hitherto been merely a reader of the journal, but solely from a sincere desire to help my friends, Mr. Wilson and Mr. Small, in those arduous efforts to place the journal upon a firm and independent footing in which they have been engaged now for a year and upwards. I feel that

the thanks of all who are interested in the objects of this society are specially due to these two gentlemen for the part they have taken in what I know to be an uphill, and sometimes, I may add, an ungrateful task. It will be my object, with the kind co-operation of Mr. Wilson and Mr. Small, to keep up the standard of the journal, to increase its circulation, and, in time and as circumstances permit, to extend the scope of its enquiry. We trust that the friends of the society will assist us in carrying out these objects. There has, of late, been a marked advance in the interest taken in the Indian and his antiquity as a subject for scientific investigation. Until recently we have been indebted almost entirely to individual enterprise for our information respecting the early history of this continent and its aboriginal inhabitants. Now, we are glad to say, that it has become a national movement, carried on under the ægis of science and the patronage of the State. Especially is this true of the United States, where the Government has recognised the importance of the movement and supplements all well-directed efforts by liberal financial encouragement. The result of recent investigation, consequently, has been to place the Indian in a much more favorable light, and to enable us to compare him more intelligibly with other primitive races. Each day sees the publication of some new work bearing upon the history of the Indian, and throwing more light upon a subject of enquiry as broad in its range as it is interesting in its nature. Their myths, their antiquity, their ancient greatness, their traditions, their civilization and their customs, are daily becoming more familiar to the scientist, and the subject of greater wonder and admiration to the layman. Should Canada be behind other countries in this enquiry into the past, or should we view with more indifference those traces of a civilization which has preceded ours? Surely we have here a field which contains many a hidden treasure for the archæologist, whether he survey

the mighty mounds of the Mississippi Valley, or the ruined temples and pyramids of Mexico, the walled city of the Pueblo Indian, or the picture rocks of Lake Superior, he must be struck with the greatness of a nation whose sun has set. If the Indian of to-day is not what his forefather was, should we despise a race that chafes under the bond of civilization, and sighs in silence for its lost freedom ; or should we expect him pent up in his narrow reserve to be more happy than the eagle behind its prison bars ? The future of our Indian then will be as grave a question for the philanthropist as his past has been instructive to the ethnologist. These questions it will be our duty to discuss, and we look forward to the continued assistance of all who are interested in the Indian and his welfare. We shall endeavour to gather from time to time the results of the most recent researches, and place them in an interesting manner before the public. What may be our success in the future we do not know, but without fear we enter upon an undertaking, the success of which should not be more a matter of private than public gratification.

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**M**R. HORATIO HALE has contributed to the British Association for the advancement of Science, a most valuable paper on British Columbian Ethnology, and its striking characteristics. The latter especially are manifest in "the great number of linguistic stocks or families of languages which are found in the small territory comprised by British Columbia, and in the singular manner in which they are distributed, especially the surprising variety of stocks clustered along the coast, as contrasted with the languages of the interior." A very notable fact too, is that the tribes of the stocks of the interior east of the coast ranges are intruders from the country east of the Rocky Mountains. To this intrusion and conquest Mr. Hale attributes the many "dialect languages." All the

languages of British Columbia are stated to have a peculiar phonology, with a harsh and indistinct pronunciation, and comparing them, the difference is attributed mainly to climatic influences. The harsh utterance extends from Alaska south to the Columbia river, where it suddenly ceases, and gives place to softer sounds. At this point the coast ceases to be lined with friths, in which the abundant supply of fish affords the main source of subsistence. It is one of the rainiest regions known, and the fishermen in their canoes are constantly exposed to its chilling moisture. This condition seems for many generations to have given rise to continual coughs and catarrhs, which have thickened the mucous membrane. The same effects are apparent in the natives of Terra del Fuego, where articulation was compared by Captain Cook to that of a man clearing his throat. South of the Columbia river the purely fishing tribes cease, a mild climate prevails and a soft Italian pronunciation pervades all the Indian languages. Certain important points alluded to by Dr. Boas, Mr. Sproat, and Dr. Dawson are cited, showing the northern coast tribes to possess a civilization of their own somewhat after the manner of the natives of eastern Asia. Two of these are especially dwelt upon, viz: secret societies and "potlachs." Dr. Boas, speaking of the former, says there are in all the tribes three distinct ranks,—chiefs, middle class, and common people. The chiefs owe their position entirely to the secret societies. Any person who is not a member of a secret society belongs to the common people, takes no part in the public councils, and is without influence. The greater the number of secret societies to which a man belongs the higher he is in the community. As there are several societies in every tribe, it is only the worthiest that belong to them, the feeble minded or worthless, comprising the common people, a plan by which the government of the tribe permanently remains with the chiefs, or men of the first merit. The "potlach," a gift-festival, is a method

devised for displaying merit, acquiring influence, and laying up provisions for the future. Thrift is evinced by the collection of the property which is distributed at this gift-feast, the liberality is shown in its distribution, and forethought is displayed in selecting as the special objects of this liberality those who are most likely to be able to return it. Every recipient by an understood rule is bound to return the value of his gift, at some future day, twofold, his relatives being expected to aid him. Thus a chief who emptied all his chests of their accumulated stores could comfortably reflect that he had not only increased his reputation but had at the same time invested all his means at high interest, whilst he had also made himself one of the most esteemed members of the community. Mr. Hale in treating of what he styles the "political and commercial system of these coast tribes" says it becomes a subject of interest to enquire into the probabilities of the future in respect to "their adaptability for accepting the industrial methods of modern Europe. Various writers are quoted to shew the "astonishing advances which have been made by these natives in all the ways of civilization," and reports are alluded to which shew that they held themselves to be completely on a level with the white settlers, that they felt an unwillingness to be confined to a reserve, and to be placed under an Indian Agent. They regard themselves as the rightful owners of the land, on which their people had dwelt from time immemorial. Mr. Hale then goes on to say that no other field of ethnological research is to be found in North America which equals British Columbia in interest and value. It may be questioned whether anywhere on the globe there can be found within so limited a compass so great a variety of languages, of physical types, of physical characteristics, of social systems, of mythologies, and indeed of all the subjects of study embraced under the general head of anthropology. The facts given in his report shew also how rapidly the

opportunities for preserving a record of these primitive conditions are passing away.

---

THE *Canadian Gazette* (London, Eng.), recently had the following: "It is not often that having once tasted the benefits of the franchise a people desires to revert to its former status. And yet this is the burden of the prayer which the Indians of Ontario and Quebec submitted to the Dominion authorities. The twenty-one 'nations' of Ontario and Quebec—comprising the Mohawks, the Hurons, Algonquins, Abenakis, and Iroquois—sembled, and after four days' solemn conclave determined that the elective principle has not worked to their advantage, and that the old system of hereditary chieftains is preferable. The Indian Act, they fear, aims at the abolition of all the Indian nations of Canada, and they wish therefore to again become 'allies to the British Government,' instead of British subjects, and thus preserve their nationality as a confederacy 'until the Lord comes.' The Governor-General has, as in duty bound, promised that the petition shall receive consideration, but it is not likely that its prayer will be granted. What will, we hope, be its outcome is a careful and dispassionate inquiry into the truth of the assertion that the rights and properties of the 'nations' are controlled by the Council without sufficient regard to the will of the electorate. If the Indians of Canada are called upon to bear the responsibilities of citizenship, care should be taken that they also enjoy its privileges to the fullest extent."

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THE homes of the cliff-dwellers in Colorado are found only in the rockiest and most inaccessible section of that State, one especial locality, whence large collections of relics have been obtained, being known as the

Mancos Cañon. Nearly all of the largest and well-preserved dwellings are in side cañons from the Mancos, and are from ten to fifteen miles from the main cañon. Some of these dwellings, or what we would call palaces, are very extensive, one visited by explorers containing about 125 rooms. The front of the palace was over 300 feet long, and had been built up in solid masonry at least 40 feet high, and as it was divided into stories of about six feet, the front tier of rooms was seven stories high. The second tier was about six stories, the third tier about five stories, and so on until it got down to a height of two stories, when all the space back of that is left in one room, and seemed to be used as a morgue, where they embalmed and laid away their dead for burial.

The caves where these dwellings were located are in a soft sandstone rock, through which has leached alkali water, which, by its corrosive influence with the air, has made an opening in the wall from twenty to forty feet at the face and extending back thirty to sixty feet. Where the roof and the floor come together the rooms inside are principally made square, and most of them are about six feet square, and a few larger. A number of the rooms are made round, and several are in a semi-circle. In the majority of them the walls are left rough, while some have been plastered, and some of the largest and best rooms have been finished with a smooth hard finish; a few have been ornamented with paint in different colors and designs, all showing skill. The colors used in these decorations were the same as seen on some of their pottery. On a wall of one of these rooms was a decoration resembling a landscape, the wall being painted a reddish-brown from the floor up about three feet, the upper line of this being straight like the horizon. Extending above this line were points, some alone and some in clusters, which resembled mountains. The wall above this dark color had been made white, with a bluish shade resembling the sky.

Out of this cañon and looking north is the real landscape the ancient artist had attempted to portray with his brush. The lone Dome mountain, the three points in the Wilson mountain, the sharp points of the Needles and the La Plata mountains, which extended into the blue ether, with the dark landscape below, give a suggestion of the study of this prehistoric artist.

On the walls of other rooms are pictures of birds and animals, and in a few instances characters resembling Greek letters are seen. The construction of some of these walls, for beauty and artistic skill, cannot be excelled to-day. One semi-circular room was built so accurately, with hammer-dressed stones, that it attracts the admiration of all visitors. The caps and sills of the openings were level, and the casings on the sides of the openings so plumb that there is little doubt that this ancient people used the square, and the level, and plumb, and were familiar with geometrical curves, lines and angles.

These cliff dwellings seem to have been the fortresses of a despairing people. It seems well-nigh incomprehensible that the inroads of their mysterious enemies should have permitted the erection of these painstaking structures, which, considering the imperfect tools of the builders, and the almost insurmountable difficulties of the situation chosen—could only have been constructed by the aid of a perfected system of *peonage*, and which must have covered long periods of time in building. It is none the less strange that a nation of numbers sufficient to construct such laborious edifices, did not prefer the alternative of fight, to an existence of concealment, labor and flight. That her walls were her soldiers' breasts, could never be said of the cliff-dwellers' land.



**A** TOTEM is defined by Frazer, as "a class of material objects which a savage regards with superstitious respect, believing that there exists between him and every member of the class an intimate and altogether special relation." The connection between an Indian and his totem is mutual; the totem is supposed to protect the man, and the man shows his respect for the totem in various ways—by not killing it, if it be an animal, and not cutting or gathering it, if it be a plant. Totems are of three kinds: the clan totem, which passes by inheritance from generation to generation; the sex totem; and the individual totem, belonging to an individual, and not passing to his descendents. That of the clan is revered by a body of men and women who call themselves by the name of the totem, believe themselves to be of one blood, and bound together by common obligations to each other, and by a common faith in their totem. It thus becomes a religious and social system. In some degree it has an affinity to the crest or armorial bearings of civilized nations, but is taken from nature as the raven, beaver, eagle, wolf, whale, &c. No satisfactory theory has been advanced in explanation of its origin. Herbert Spenser finds it in the primitive custom of naming children after natural objects from some accidental circumstance or fanciful resemblance, or in nick-naming in after life; while Sir John Lubbock takes his stand on the "supposed resemblance" theory. Professor Mason suggests anthropomorphism as the origin of totems—belief in the possibility of human descent from natural objects which universally exists amongst primitive people. The existence of the custom in Bengal, Servia and Greece, of marrying bride and groom to trees before marriage to each other, is an illustration of the survival of such belief.

Dr. Dawson, speaking of the inter-tribal relation of totems, says: "An Indian on arriving at a strange village where he may apprehend hostility, would look for a house

indicated by its carved post as belonging to his totem. The master of it, coming out, in any case protects him from injury, and if he chooses makes a dance in honour of his visitor. Should an Indian be captured as a slave by some warlike expedition, and brought into the village of his captors, any one of his totem must present themselves to his captors and offer to redeem him by means of blankets or other property ; the slave is returned to his tribe, and his relatives pay the redeemer for what he has expended. Refusal is looked on as a disgrace."

In childhood, a transfer can be made from one totem to another. Supposing a chief desires his son to succeed him, and to belong to his own totem, he is transferred to his father's sister to suckle, and is figuratively adopted by her. In this way he acquires the totemship of his father, and at an early age is taken back by his mother to raise. It must be borne in mind that children take ordinarily the mother's totem, unless transferred as above stated. Thus mother-rule or matriarchy prevails. Dr. Dawson remarks that among the Haidas, transfer is often effected to strengthen the totem of the father when its number has become reduced, or there is danger of loss of prestige or extinction, The ties of the totem are considered far stronger than those of blood relationship, and a man cannot marry in his own totem.

If an accurate knowledge of totemism is to be recorded in the history of our aborigines, data should be systematically collected for a complete tabulation of them, and their mutual relations with the various tribes, together with their significance. Generalization from the study of one tribe only is confusing, and a thorough and systematic collection of data at each village alone can give a reliable ground-work for generalizations. Unless this work is undertaken speedily, it will prove incomplete or altogether too late.

A remarkably fine totem, thirty-five feet high and well

carved, has recently been donated to the museum of McGill University, in Montreal, and well repays a visit.

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THE following extracts from the pen of Major Butler, the author of "The Great Lone Land," a book now seldom read, but which tells so vividly the tale of Fort Garry and the early days of the North-west before the present names of Winnipeg and Manitoba had taken their place, are so eloquent in defence of the Indian, that their reprint is not out of place. "Ever towards the setting sun drifts the flow of Indian migration, ever nearer and nearer to that glorious range of snow-clad peaks which he has so aptly named 'the mountains of the setting sun.' It is a mournful task to trace back through the long list of extinct tribes the history of this migration. Turning over the leaves of books belonging to that old colonial time of which Longfellow speaks, we find strange names of Indian tribes now utterly unknown. They are gone, and scarcely a trace remains of them. Others have left in lake and mountain top the record of their names. Erie and Ottawa, Seneca and Cayuga tell of forgotten nations which, a century ago, were great and powerful. The wild man who first welcomed the new-comer in the Western World is the only perfect socialist or communist. He holds all things in common with his tribe—the land, the river, the game. If he and the tribe are starving and he kills a moose, the coveted food is shared by all. Poor fellow! his virtues are all his own, crimes he may have and plenty, but his noble traits spring from no book learning, from no schoolcraft, from the preaching of no pulpit, they come from the instinct of good which the Great Spirit has taught him, they are the whisperings from the lost world whose glorious shores beyond the mountains of the setting sun are the long dream of his life. The most curious anomaly among the races of men, the red man of

America, is passing away beneath our eyes into the infinite solitude. Why do I call him the great anomaly of the human race? Alone amongst savage tribes he has learned the lesson which the great mother nature teaches to her sons through the voices of the night; the forest, the solitude, river, mountain, meadow speak to him in a language of their own. Dwelling with them he learns their varied tongues, and his speech becomes the echo of the beauty that lies spread around him. Every name for lake, river or mountain has its peculiar significance, and to tell the Indian title of such things is to tell the nature of them also. Ossian never spoke with the voice of the mist-shrouded mountain or the wave-beat shores of the isles more thoroughly than does the chief of the Blackfeet or the Sioux speak the voices of the things of earth and air amidst which his wild life is cast. In times to come men will go back to those old books of travel, or these old pages of "Hiawatha" to find that far away from the borderland of civilization the wild red man, if more of the savage, was infinitely less of the brute than was the white ruffian who destroyed him."

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THE following is the substance of an Act before the present Parliament for the settlement of certain points between the Dominion Government and the Province of Ontario, respecting Indian lands :

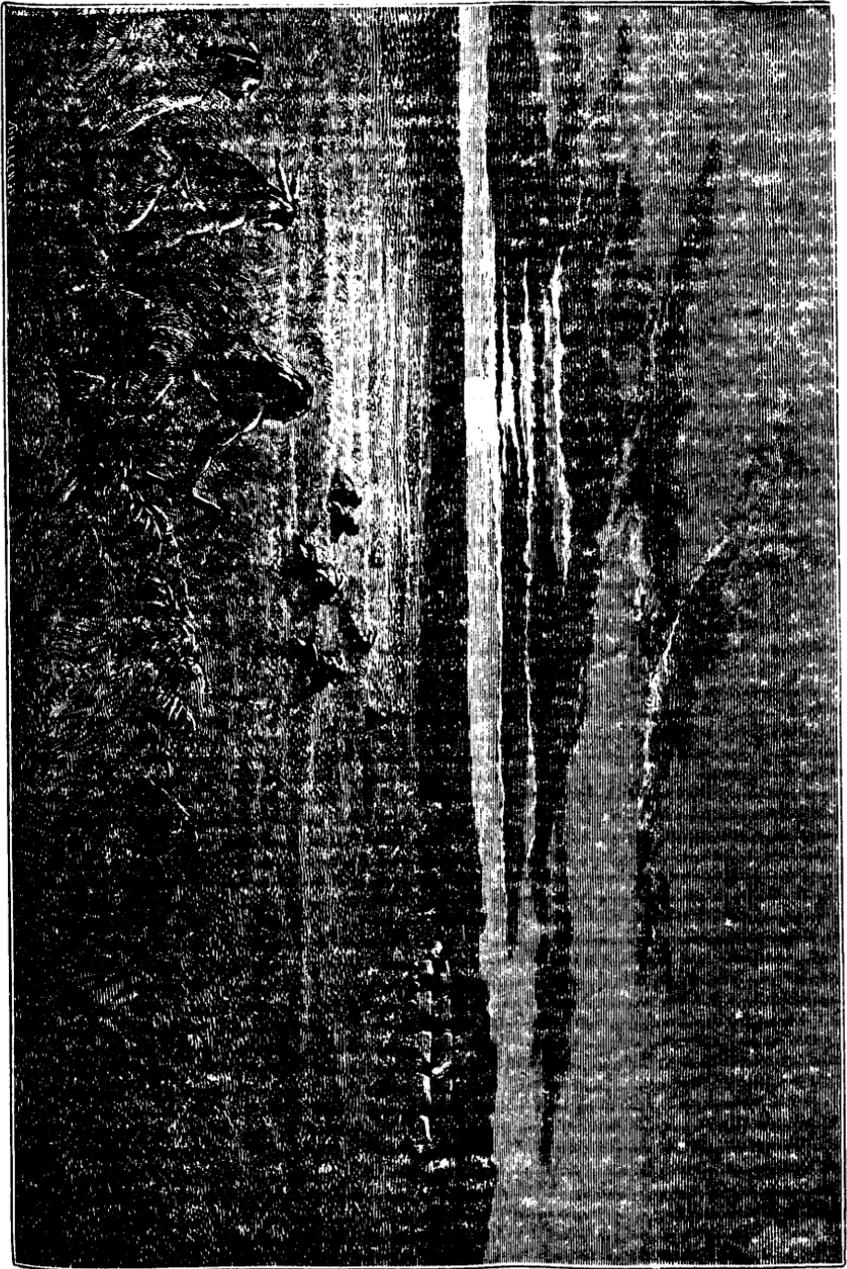
1. With respect to the tracts to be from time to time taken up for settlement, mining, lumbering or other purposes, and to the regulations required in that behalf as in the treaty, it is hereby conceded and declared that, as the Crown lands in the surrendered tract have been decided to belong to the Province of Ontario, or to Her Majesty in right of the said Province, the rights of hunting and fishing by the Indians throughout the tract surrendered, not including the reserves to be made thereunder, do not

continue with reference to any tracts which have been, or from time to time may be, required or taken up for settlement, mining, lumbering or other purposes by the Government of Ontario, or persons duly authorized by the said Government of Ontario ; and that the concurrence of the Province of Ontario is required in the selection of the said reserves.

2. That to avoid dissatisfaction or discontent among the Indians, full enquiry will be made by the Government of Ontario as to the reserves heretofore laid out in the territory, with a view of acquiescing in the location and extent thereof, unless some good reason presents itself for a different course.

3. That in case the Government of Ontario after such enquiry is dissatisfied with the reserves or any of them already selected, or in case other reserves in the said territory are to be selected, a joint commission or joint commissions shall be appointed by the Governments of Canada and Ontario to settle and determine any question or all questions relating to such reserves or proposed reserves.

4. That in case of all Indian reserves so to be confirmed or hereafter selected, the waters within the lands laid out or to be laid out as Indian reserves in the said territory, including the land covered with water lying between the projecting headlands of any lake or sheets of water, not wholly surrounded by an Indian reserve or reserves, shall be deemed to form part of such reserve, including islands wholly within such headlands, and shall not be subject to the public common right of fishery by others than Indians of the band to which the reserve belongs.



INDUSTRIAL pursuits are a far better characteristic of a people in a low state of development than their habits, which may be purely local or incorrectly interpreted. The simple process of producing fire from its rudest principle of twisting two sticks has had so many different practices superadded to it that it is instructive to note how fixed tribal characters become, even in so small a matter as the elements of fire making. One of the earliest descriptions of the system used by the Hurons and Iroquois is related by Pere Lafitau (1724), in which he says, "they take two pieces of dry cedar wood, then hold one piece firmly down with the knee, and in a cavity which they have made with a beaver tooth or with the point of a knife on the edge of one of these pieces of wood which is flat and a little larger, they insert the other piece which is round and pointed, and they turn and press down with so much rapidity, that the material of the wood, agitated with vehemence, falls off in a rain of fire by means of a crack or little channel which leaps from the cavity over a (slow) match. The latter receives the sparks which fall, and preserves them for a time, from which they can make a large fire by setting it to other materials." In all descriptions, however, many little details are omitted, and it is on them that the adaptability of the uses to the occasion is shown. The drill and the lower piece, which is called the hearth, must be of dry easily inflammable wood, that riddled by worms and soft from incipient decay is the best for the purpose. This was used by the Vestals of old, and is known as the *felicis materia*. Sand is used by the Indians to increase friction. For tinder the dry bark of the *arbor vitæ* is used, frayed and slightly charred. A fungus, known as the puff ball, when dry, also is used for that purpose. The fire sticks are intrusted into the hands of the most skilful fire-maker, who keeps them wrapped up to preserve them from damp. Their effectiveness increases with use and age, a stick and hearth that have been charred by use yield a spark in half the time required for a new apparatus. Captain Bourke records an Apache Indian making a fire in his presence in not quite eight seconds by the watch, and experiments made under his own observation ran all the way from eight to forty-seven seconds. The Iroquois are said to be unique in America and perhaps in the world in making fire with an apparatus called the "pump-drill." This is used by other tribes to pierce stone and shell, but the mechanical difficulties in the way of making fire by its use have been overcome only by the Iroquois. Morgan speaks of it as "an invention of great antiquity." Among the Onandagoes and Tuscaroras when a disease has broken out they say it is because the fire is "old," and they then determine to make a new fire, putting out all the old fires, and selecting two elm logs, on one of which is cut a V shaped notch. In this, tinder of dry slippery elm bark is placed, and the other log is worked back and forth till fire is generated. Sir Daniel Wilson, in his work on

prehistoric man, notes that the Indians of Canada use the drill bow, and at the meeting of the American Association, in Toronto, in 1888, he gave an account of the facility with which they make fire.

Amongst the more northerly tribes and the Eskimo, flint and pyrites are struck together to obtain a spark, which is received on tinder specially prepared. Lafitau and the *Relations des Jesuits* mentioning an eagle's thigh dried with the down on it, as serving for tinder. Flint and pyrites are found together sometimes in Indian burial mounds. Amongst many of the Indian tribes the flint and steel superseded the old wooden fire drills as effectually as did the iron points the stone arrow heads. It is curious to note how ripe the Indians are for the introduction of our modern contrivances, and civilized fire-lighting seems to have appealed to them at once, and Nordenskiöld states in the "Voyage of the Vega" that "matches had the honor of being the first of the inventions of the civilized races that the Eskimos he was amongst recognized as superior to their own." The fire sticks, tinder bag, bow drill, and other appurtenances in connection with fire-making will soon be rarities, and to those interested in collecting Indian relics, a set of these will prove a valuable addition to their collection, as before long they will be amongst the by-gone relics of the aboriginal appliances for every day life.

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#### THE SUN DANCE ON THE BLACKFOOT RESERVE.

LAST summer all preparations were made for the torturing at the Sun Dance. The young men were painted, stripped and ready. A long line of vehicles arrived from Gleichen—men, women and children, all anxious to see the horrible spectacle. But two buggies arrived from another direction, one containing Mr. Marquis Begg, the well-known and popular Indian Agent on the Reserve, and the other the Rev. J. W. Tims, the devoted missionary, who gives his whole time to the endeavour to Christianize these savage tribes. What was done? Mr. Tims and Mr. Begg consulted, and then approached the chiefs and informed them that this torturing was contrary to the wishes of the Government. The chiefs had a long palaver, and then informed Mr. Begg that they would not go against the wishes of the Government. The young men were released; the long line of carriages returned to Gleichen, some of the occupants remarking that "that was not what they had come to see." We trust the torturing at the Sun Dance is stamped out for ever, on the Blackfoot Reserve at all events. Why do not the Indian Agents on the other Reserves follow Mr. Begg's example?

W. W.

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**Send your Subscriptions to J. F. DUMBLE, Sault Ste. Marie, Ont.**

## CROWFOOT'S GRAVE.

THE grave of the renowned Blackfoot Chief, Crowfoot, who died about a year ago, is on a high knoll overlooking the Bow River. As you drive up to it you come upon an enclosure of rough logs covering a space ten or twelve feet square, the walls are about six logs high. In the centre of this enclosure, and fully exposed to view, is Crowfoot's coffin. It is a simple box—seven feet long, three feet wide, and three feet high, and is sunk a foot and a half in the ground. The box is covered with black cloth and adorned with brass-headed nails. Over the breast is the name CROWFOOT, in brass nails. At the time the body was placed in the coffin, a mattress was put under it and it was swathed in a number of blankets; his saddle and other treasures were also placed in the coffin. The Chief's favorite horse had been shot over the grave that its spirit might accompany its owner to the happy hunting grounds. From each of the four corners of the enclosure was a string of stones extending a considerable distance down the hill. Probably these strings of stones pointed to the four points of the compass, but this was not accurately noted.

## HOW FIVE MEDICINE MEN CURED A BABY.

THIS was on the Piegan Reserve, Alberta, this spring, 1891. It was a little boy about two years old. He had bronchitis, and was very ill, had been doctored for a long time, and no one expected he would recover. I found the child, said Mr. B., lying outside a "sweat lodge" on a pillow. (A sweat lodge, you know, is a little hive-like bower made of bent sticks covered over with skins and blankets; the Indians steam themselves by sprinkling water on hot stones.) The mother was sitting by the child tending it, and squatting inside the sweat lodge were the five medicine men. At the back of the lodge, quite close to it, was a mound of earth, and a stick with a flag made of a red handkerchief with a streamer of white. I heard prayers going on inside the lodge. The medicine men seemed to be addressing the sun—they were praying for the sick child, for its parents, the family, all the tribe; and appeared to be offering a lot of horses for the recovery of the child. After the first prayer, the father received the sacred pipe from the medicine men in the lodge and took it round and laid it on the mound at the back, as though presenting it to the sun. There was a wreath of tobacco plant on the top of the lodge. Later on, the father, by direction of the medicine men, brought the flag round to the door of the lodge, where the medicine men could see it. The medicine men kept on praying. Then the father took the flag and stopped at the four points of the compass,

two or three feet from the lodge, holding the flag up. Then he rolled up the flag, came back to the entrance, knelt and handed it in to one of the medicine men. The mother was all this time sitting by the child. Then the father and mother both came forward, the father holding the child; they knelt at the entrance, and were bidden to come inside the lodge. I peeped in and saw the old medicine man, Osahki, take the furled flag, wave it over the child's head and make passes with it down the child's body. They all kept on muttering prayers. Then one of the men produced a green weed, worked it in his hands, and passed it round from one to another—saying prayers all the time. They began in a natural voice, then broke into a monotone, and then into quite a musical chant. I did not see them apply the green weed to the child. Then they all ceased chanting and handed the child out of the lodge. The father and mother went out. The medicine men remained in the lodge and indulged in a sweat bath, I presume to purify themselves after touching the sick child. The father heated the stones in the fire and handed them in to the medicine men with a two-pronged stick, the prongs being united by a net-work of twigs. The child recovered.

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## PROPOSED INDIAN CONFERENCE.

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### AN INDIAN CHIEF'S VIEW.

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IN regard to the Indian Conference which is proposed to be held in connection with the meeting of the Canadian Indian Research and Aid Society, I wish to draw the attention of my Indian brethren to the subject—the first is, Are you in favour of holding the Conference? Second—Are you ready to reply to the six questions which has been asked by the Society? Thirdly—Will your band send delegates to take part with the Conference? If your band has not yet given the matter a full consideration, I trust that you will without delay bring up the question before your people on your reservation, and give the subject a fair hearing; the questions asked are worthy of your consideration. The Canadian Indian Research and Aid Society is formed in Canada for the express purpose of hearing what the Indians have to say, and to stand by them, and to help them from injustice, and to promote the welfare in Education, Civilization and Christianity, and to guard their interest. It cannot be denied but the Society can do a power of good for the Indians of Canada if the Indians will appreciate and take the opportunity, the offer now extended. A large number of very influential men belong to the Society, and through their influence great good can be done in approaching the government, whereas at present many of the Indians wishes never reach the govern-

ment. The Society is now ready to hear from the Indians of Canada, from their own opinions, and state matters that might conduce to the advantage, and advancement of our people. For myself I believe no Society is perfect until every man is qualified by industry, intelligence, and by the very fact that he possesses some real interest in the welfare of the country, and being so qualified he has a right to give a voice in the direction of State affairs as well as local affairs. It would be useless to give the Indian the voice in the State affairs, if he has not the right to exercise his power in a way which should be to the interest of his band. But so long as the Indians will look to others for help, so long will they remain in a prostrate condition; the true secret is that they should help themselves. It is like the old fable of the man whose cart stuck in the rut, and who called on Hercules to help him out of his difficulty, and was told to put his own shoulder to the wheel and get it out himself. So if we are to be elevated, it must be the result of our own efforts. If we are to become superior to our present condition, it must be the result of our united efforts in pushing our rights as British citizens. If you are contented with the privileges you now enjoy, very good; but if you think that improvements can be made, now is the greatest opportunity to speak. The Canadian Indian Research and Aid Society is ready to co-operate with the Indians of Canada; but without the Indians themselves taking a voice in the work, it cannot be expected that the Society can accomplish its aim and object. Looking into the third question asked by the circular,—“Do you wish to have more voice in the management of your own affairs than at present, and if so to what extent, and in what way?” My people of Tyendinaga Reserve are unanimous in saying yes, we wish to have more voice in many respects; for instance, in regard to schools—the band build all the school houses, and pay for the teachers; but they have no voice as school trustees; the Indian Department appoints officers who are paid from the Indian funds, but the Indians have no voice in the appointments. The local Indian agent should we think be altogether done away with on many reservations in Ontario, where the Indian Chiefs in council are competent to run their own local affairs, as matters connected with the band always come from the Indian council—but the agent gets the honor by the Department. I do not by any means wish to say that we do not need the Indian Act; but I claim that a large improvement can be made in the said Indian Act, to come up with the requirements of our present stage. If the Indians are not allowed the privileges asked for, the Government cannot tell whether or not they are really competent people.

To the sixth question, “Will you send delegates to the proposed Conference?” I reply yes, the chiefs and chosen delegates will be sent to represent our band.

Tyendinaga Reserve, June, 1891.

J. B. BRANT.



INDIAN CHILD AND DOLL.

### PONY SMOKE DANCE.

**A**MONG the Indians it is customary to have every year a dance which they call a Pony Smoke Dance.

A chief of an Indian tribe invites another chief to come at a certain time in the summer, with his tribe, and smoke ponies with them. When the time for the dance has come, both tribes begin to fix up their feathers and beads and paint their faces red and blue stripes, then they come riding in bands to the dance ground, where both tribes very soon meet. After they have rested a little while, the tribe that has been invited form a circle around the dance ground and sit themselves down, awaiting to see how many ponies will be given to them. Then every one in the other tribe that wishes to give one or more ponies, takes his pony and rides around the ring as fast as he can, and he rides around once for each pony he wishes to give to his friends.

After they get through riding around the ring, the invited tribe knows how many ponies will be given them, and now the time has come to smoke their ponies. The ones that have rode around the ring get a long clay pipe which they have made themselves and put tobacco in it, but do not light it; then one takes this pipe and he goes in the ring and presents this pipe to one that he wishes to be his friend. This pipe the Indian takes in his mouth, but does not keep it long, and then he goes on to another Indian that he wishes also to be his friend, and presents this pipe to him also. They keep doing this way until every one has gone around and smoked his pony, that he wishes to give.

After the smoking is over it is almost supper time and they begin to make little fires about the woods and cook a little to eat, which does not take Indians very long. Then they build a great fire in the center of the dance ground where they are going to dance all the night, and they get their snares and drum on which they beat for music to dance by, then one Indian starts on around the fire dancing and whooping, followed by many more Indians and squaws. This they keep up perhaps twenty minutes and then rest a little while and start up again, and keep this going until morning, after which they all disperse to their homes.—JAMES ENOUF in "*Talks and Thoughts.*"

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### NORTH CAROLINA CHEROKEES.

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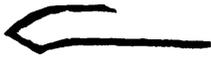
"IN the most mountainous part of western North Carolina, isolated among the wildest and roughest hills of the Alleghanies, are 1,200 pure-bred Cherokees on a reservation of 73,000 acres."

"How do these people live?"

"In the simplest log cabins, many of them without windows or floors, the people are often very cold in winter, but they don't seem to mind it. They are purely agricultural, and corn bread and salt pork chiefly compose their diet. Such game as they get—rabbits, squirrels, birds, and other small fry—is shot with blowguns made of hollow fishpole canes with the joints bored out. In the use of this weapon they are so expert that they can bring down a small bird from the top of a tall tree with one of the light reed arrows feathered with thistledown which they employ for projectiles. The canes they need for making the blowguns are obtained from brakes in South Carolina, mostly 100 to 200 miles away. To illustrate the value set by a Cherokee upon his time, it occurs to me to mention that on one occasion, when I wanted a blowgun—possibly worth 75 cents—I asked one of the Indians to sell me one. He said he had none to spare, but would go over to South Carolina—perhaps three weeks' journey there and back—and get a reed for the purpose. The fish, whose ghosts torture them so much, they catch in great numbers by traps in the streams; the finny prey is led into a sort of a pond and dipped out with baskets or speared. The men handle the spears and the women the baskets. When this method fails a section of a stream is dammed in two places and the space between poisoned with walnut bark. The medicine brings all the fish to the surface, belly upward, and they are quickly gathered in. Very few of these Cherokees speak English; there is no railway within five miles of the reservation and the Indians have no market for what they produce. They keep many bees and raise much fruit.

## INDIAN REMAINS NEAR SARNIA.

A FRIEND writing, says: "The Chief, Wilson Jacobs, told me that they were digging gravel this summer near his land (he lives on the Fromefield road), and found numbers of skulls and skeletons, the latter lying down; but one, eight feet below the surface, was sitting, with the legs apart, the elbows on the knees, and the head resting on the hands on a level with the knees, and between the feet were the remains of a fire; but a strange thing was that all the skulls but three, I think, had, across the top, a hole about two inches long, across the skull, and half an inch wide; and he remembered his mother saying that some now extinct tribe always cut the skull thus, immediately after death, to allow the spirit to go out.

On a higher ground near his house are a number of small mounds, all hollow in the middle, which he thinks was caused by the bodies sinking. He had dug into one, and found bones. He gave me a beautiful little stone implement, quite small, the edge in this form  and a piece of an earthenware bowl, which his plough turned up, but broke. I have also found the two little axe heads, or whatever they are, which I feared were lost. I thought all this would interest you."

M.E.P.

## THE FRIENDS AND THE INDIANS.

WHEN William Penn had fairly gotten the details arranged for his great undertaking of planting a colony in the New World, he set about impressing upon all his agents and his people the prime necessity of recognizing the rights and respecting the person of the native inhabitants. In that remarkable letter which he writes to them he uses language which explains their relative positions so clearly that the Indian could not misunderstand, and which if all the settlers in this land had had the wisdom and foresight to keep in mind, there would never have been any Indian problem. Hear him as he tells them in his letter:—"There is one great God and power that hath made the World and all things therein, to whom you and I, and all people owe their being and well-being, and to whom you and I must one day give an account for all that we do in the world; this great God has written His law in our hearts, by which we are taught and commanded to love and help, and do good to one another, and not to do harm and mischief to one another. Now this great God hath been pleased to make me concerned in your part of the world, and the king of the country where I live hath given unto me a great province, but I desire to enjoy it with your love and consent, that we may always live together as neighbors and friends."

If we remember that when the great treaty was made under the famous elm—of which treaty this letter was the fore-runner—all other English-speaking people looked upon the Indians as fierce and implacable savages, destitute of fellowship or friendship, we shall see in what a strong light Penn is placed as standing in their presence he addresses them as children of the Common Father, whose mental, moral, and material welfare are bound up with his own. He declared that he had not come to injure them, or to defraud them, or to take any advantage of them. Of this treaty Voltaire has said: "It was the only league between those nations and the Christians that was never sworn to and never broken." We are come at last to see—what the Friends have never lost sight of from the beginning—that a wrong done the Indian must re-act on those who do it or their descendents, and we are at length ready to admit—if not with unanimity, at least with a large and increasing majority,—that Penn held the key to the difficulties which have followed the Indian question from the beginning. Only as their interests are cared for, will our own be safe; only as their welfare is regarded, will ours be advanced. The strong is ever the servant of the weak, in the Providence of God, and no human scheming can for a moment suspend this divine law.—*Indians' Friend.*

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#### HOW IDAHO WAS NAMED.

THE discovery of this name was purely an accident. Two officials were travelling, one bright morning, over a lonely mountain trail, and while discussing the probabilities of Congress establishing a Territorial government over that country, they suddenly reached the base of the mountain and emerged upon a small plateau, on the further end of which stood an Indian wigwam. While in plain view of this habitation an Indian woman came forth, and in a far-reaching voice called out several times the word "Idaho," or, as it sounded, Ed-dah-hoo-oo-oo. The call was answered by the sudden appearance of an Indian girl of about nine years of age. She was unusually prepossessing for one of the Indian race. The travellers naturally inferred that the word used was the name of the girl, but on inquiry could find no definition for it in the vernacular of tribes, but being impressed with the comely appearance of the Indian maiden in that lonely abode in the Sierra Nevada range, they concluded that "Gem of the Mountains" would be a fitting translation, and it was so adopted, and subsequently accepted by Congress as the definition of the word "Idaho."

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 Send your Subscriptions to J. F. DUMBLE, Sault Ste. Marie, Ont.

## CONSTITUTION :

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1. The Society shall be called "THE CANADIAN INDIAN RESEARCH AND AID SOCIETY," and shall be a distinctly national Society.

2. The Society shall consist of President, Vice-Presidents, Secretary, Treasurer, Council of not less than ten persons, and members, the aforesaid officers being members of the Council *ex-officio*.

3. A Vice-President and Corresponding Secretary shall also be appointed at every new centre in the Dominion that may be established.

4. An Annual Meeting shall be held at such time and place (within the Dominion) as the Council shall appoint, (due notice thereof being given by the Secretary) at which officers for the ensuing year shall be elected, and papers read.

5. All matters of business and routine shall be transacted by the Council, an attendance of six being required to form a quorum.

6. Any person may become a member of the Society on payment of the fee of \$2.00 annually, on or before the First of January in each year ; and any person may become a life member on payment of \$40.00.

7. The aim and object of the Society shall be to promote the welfare of the Indians ; to guard their interests ; to preserve their history, traditions and folklore, and to diffuse information with a view to creating a more general interest in both their temporal and spiritual progress.

8. A Monthly Journal shall be published under the auspices of the Society, to be called THE CANADIAN INDIAN, and to give general information of mission and educational work among the Indians, (irrespective of denomination) besides having papers of an ethnological, philological and archeological character. Members to be entitled to one copy of the Journal free.

9. Archaeological specimens collected by members shall, if not required for a private collection, be deposited in one of the existing public museums with a C.I.R.A.S. label attached.

10. The funds of the Society shall be applied toward the publication of the Monthly Journal and other pamphlets or printed matter issued by the Society, also towards expenses of exploration, assistance to educational work, publication or purchase of books, or any other object authorized by the Society ; proposals for such expenditure being submitted by the Council to the Society at the Annual Meetings.

11. Books on Indian history, language, etc., contributed to the Society, shall be placed in the charge of the editors of the Society's Journal with the Society's label affixed to them

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